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THE SECRETS
—AND—
INFLUENCE
—OF THE—
Roman Catholic Confessional.

BY
MRS. MARGARET L. SHEPHERD
THE CONVERTED NUN.

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THE SECRETS AND INFLUENCE OF THE R. C. CONFSSIONAL.

IF YOU WERE TO ASK a R. C. Priest where his Church first received her doctrine of Auricular Confession, he would at once refer you to the words of our Lord found in John: "Whose-so-ever sins ye remit, shall be remitted, and whose-so-ever sins ye retain shall be retained." No one can deny that our Saviour made use of these words, but we do most emphatically deny that He instituted auricular confession. Up to A. D., 1215, the confession of sin was an optional thing in the Church of Rome. It had been increasing in popularity for two centuries; it was highly recommended, and not until 1215 was it made "AN ARTICLE OF FAITH." Innocent III was Pope at this time, and he summoned the fourth council of the Laternan A. D., 1215, whose twenty-first canon reads: "Every one of the faithful of both sexes, after he shall have reached years of discretion shall by himself ALONE faithfully confess all his sins at least once a year to his own priest, and strive to perform according to his ability the penance imposed upon him, reverently partaking of the Sacrament of the Eucharist at least at Easter, unless perhaps by the advice of his priest, for some reasonable cause he should judge that for a time, he should abstain from partaking of it; otherwise let the living be hindered from entering the church and let the dead be deprived of Christian burial."

Now the Catholic Church says that in order to make a **GOOD CONFESSION EVERY SIN MUST BE CONFESSED.** In "THE MISSION BOOK," published under the direction of the Redemptorist Fathers, we read on pages 383 and 384, "If you have had the misfortune to fall into mortal sin give yourself no rest until you have confessed it. In order to secure yourself against the danger of hiding some sin through FALSE SHAME call to mind—

First—That by concealing mortal sin you become guilty of another sin.

Second—Sin deserves shame, and therefore it is only a mark of your impenitence, if you are unwilling to submit yourself to this mortification.

Third—Such concealment exposes you to being put to shame in the presence of ALL creatures at the day of judgment, and of burning in Hell-fire. Ah! if a lost soul could come from Hell and find a priest, would he be ashamed to confess?

FOURTH—Your confessor will be so much the more pleased the more he sees in you the grace of conversion by the sincerity of your heart, for he knows only too well what human weakness and misery is, and therefore will have compassion for you, and is bound under heaviest penalties, both of temporal and eternal punishment to keep forever the strictest silence."

The Confessional as it exists to-day is chiefly the work of the fathers of Trent. The Synod issued the following canons on penance.

“If any one shall deny that three acts are required for the whole and perfect remission of the sins of the penitent as the substance of the Sacrament of penance, that is to say, CONTRITION, CONFESSION, and SATISFACTION, which are called the three parts of penance, or shall deny that there are only two parts of penance—the terrors struck in the Conscience, where sin is avowed; and the faith received from the gospel or absolution by which any one believes that through Christ his sins are remitted. **LET HIM BE ACCURSED!**

“If any one shall deny that Sacramental Confession was either instituted by divine authority, or that it is necessary to salvation, or shall say that the *secret mode of confessing* to the priest alone which the Catholic Church has always observed from the beginning and still observes, is foreign to the institution and appointment of Christ, and is a *human invention*, **LET HIM BE ACCURSED!**

“If any one shall say that the sacrament of penance is not *necessary by divine command for the remission of sins*, to confess all and every mortal sin of which recollection may be had with due and diligent premeditation—even secret offenses, **LET HIM BE ACCURSED!**

“If any one shall say that sacramental absolution by a priest is not a Judicial act, but a mere ministry to pronounce and declare that sins are remitted to the person making confession, provided that he only believes that he is absolved, even though the priest should not absolve seriously, *but in a joke*, **LET HIM BE ACCURSED!**

“If any one shall say that the whole penalty, together

with the guilt, is always remitted by God, and that the satisfaction of penitents is no other thing than *the faith* by which they apprehend that Christ has made satisfaction for them, **LET HIM BE ACCURSED !**

“If any one shall say that priests who are in mortal sin have not the power of binding or loosing, or that priests are not the *only* ministers of absolution, **LET HIM BE ACCURSED !**”

Such are papal teachings in modern times about the Confessional. Without Contrition, Penance and Confession there can be no perfect forgiveness of sins. Confession of sins to a priest is *necessary to salvation*.

All and every mortal sin, even the most infamous, must be confessed to a priest or there can be no forgiveness from God. Every question put to the penitent by the confessor must be answered, never mind how much shame is attached to it.

Now let us try to realize the questions that are asked to every Catholic woman and child. Roman Catholic children, as a rule, make their first confession at the age of seven. I made my first confession and communion at that age. All mothers and fathers are anxious to surround their children with pure influences. Now it is a well-known fact that the priest instructs the child for their first confession. When the little one enters into the confessional the confessor will ask him in respect to the different Commandments ; all children can understand when they are asked whether they have been guilty of stealing, telling lies, disobeying their parents

or saying naughty words, but when asked if they have committed an act of impurity, the little ones are at a loss ; it then becomes the duty of the confessor to explain the nature of this sin, and also the PARTICULARS OF THE SEXUAL ORGANS; and in thousands of cases the child's first knowledge of the terrible sin of self-abuse comes from the instructions received in the confessional. I ask every Protestant father and mother what they would think of their Pastor were he to enter into a similar conversation with their boys and girls under the pretense of instructing them in their religion. Jesus Christ who loved little children, and said, "Suffer them to come unto me," never instituted a doctrine that would help to demoralize their pure young minds.

Now comes the questions asked to women :

***THOU SHALT NOT COMMIT ADULTERY.**

THOU SHALT NOT COVET THY NEIGHBOR'S WIFE.

By this commandment are forbidden all kinds of impurity. It must be borne in mind that every sin of this nature, whether in action, word, or EVEN ONLY IN THOUGHT, when quite wilful and deliberate, is a mortal sin and necessary to be confessed. Under these circumstances examine your thoughts, words and actions, as follows ;

(1) "Have you dwelt wilfully and with complaisance upon impure thoughts or imaginations? Have you, in fact, consented to them in your own mind? How often?

(2) "Have you been guilty of improper and dangerous freedom with any of the other sex? How far have you car-

ried this sinful conduct? Was the companion of your guilt a single person? How often? A married person? How often? Was there any thing else in the quality of the person that made the sin more grievous?

(3) "Have you gazed immodestly upon yourself or others? Upon pictures or statues or any object which could excite evil desires? How often? Have you indulged in habits of secret sin? How long? How often?

The "*Garden of the Soul*," [Archbishop Hughes,] asks :

"Have you been guilty of fornication, or adultery, or incest, or any sin against nature either with persons of the same sex or with any other creature? How often?

"Have you abused the marriage bed by any action contrary to nature, or by refusing your husband his marriage obligations? How often? Have you persuaded your husband to offend God against the dictates of nature and conscience? How often? Have you sung impure songs, or entered into impure conversation?"

"THOU SHALT NOT KILL."

"Under this commandment a married woman has to answer the following questions (Mission Book page 420,) Have you done anything to hinder the generation of children; OR TO DESTROY THE FRUIT OF YOUR WOMB? By your own act? By your advice? By your consent? How many times?"

Every question put by the priest must be answered on peril of eternal damnation. Catholics are taught that the priest sits in God's place and for this reason he hears of the most secret actions, knows the most secret thoughts of the

penitent kneeling behind the partition. It is a terrible thing and most humiliating to be followed into the most secret intimacy by an invisible witness, to meet in the street and at your own table a man who knows better than yourself, your most secret acts of weakness.

I have known young women whom we have rescued from lives of shame, and have (whilst I was a Catholic) urged to go to confession being under the belief that it was necessary for the salvation of their souls for them to do so, and in many instances they have shrunk from the ordeal, some even preferring to go back to their terrible lives of public sin. Some people ask: How does the priest first commence to question you on this sin? It is done in this way; the penitent enters the confessional, she has previously examined her conscience, and has discovered perhaps that she has given way to some sin under the head of the sixth commandment. After blessing herself, she says; "BLESS ME FATHER FOR I HAVE SINNED." then she repeats the *Comfiteor*, "I confess to Almighty God, to Blessed Mary ever a Virgin &c., &c." Then she confesses all sins until she comes to the one of impurity; after a great struggle she says, "Father I have a sin to confess but want help." This is sufficient for the priest; he begins his questions and perhaps keeps his penitent for an hour or two asking EVERY MINUTE detail connected with its committal. Their excuse for doing this is that by this means they may ascertain the enormity of the sin.

What effect does this questioning have on confessor and penitent? Roman Catholics plead that confession is a great

preventative against sin. It may be in some few cases, but generally its influence is demoralizing. The confessional in our convent was a large box with three doors, one each side for penitents, and the confessor entered from the front. A small PRIDEAUX was in each side, and a small wire blind 10 inches by 12 was so arranged that the confessor could see the face plainly of the sister who was confessing, though she could not see him.

A priest is a man, and the questions he would ask to perhaps thirty or forty persons during the morning would naturally make him think of sins of impurity.

A young converted priest who to-day is in Brooklyn, has admitted that the effect of listening to confessions for hours every day was so terrible that he in company with other young priests used to dress as citizens and go and spend hours in the Bowery amongst licentious women! Very few priests are total abstainers, and it is a recognized fact that any one who is in the habit of using wines, or spirits have greater temptations to subdue. Whilst writing this my mind has turned to the scene that took place in the house of "*Simon the Leper.*" Our Saviour knew that the woman kneeling at His feet "*was a sinner of the city*" yet he never asked her a question, neither does the Bible say she opened her lips, yet we read that Christ said; "HER SINS WHICH WERE MANY WERE FORGIVEN HER BECAUSE SHE HATH LOVED MUCH." Then again when the woman who was taken in adultery was brought before him, his first words were, "*Woman where are those thine accusers*" She answered

"No man Lord." Jesus said, *"Neither do I accuse thee go in peace and sin no more."*

Here our Master sets the example, that the confession unspoken yet coming from a contrite heart is most acceptable. I cannot imagine Jesus Christ, the Son of God, the Redeemer of mankind, instituting any doctrine that would have such demoralizing influence as the auricular confession of the Church of Rome.

The late Bishop Kenrick, speaking in respect to the disclosures that had been made as to the evil influences of the confessional said, "If it led to licentiousness or danger, that licentiousness or that danger would have come to light, and there would be tongues enough to tell it."

Now the best possible evidence of the fact is that there have been *many* who have come out from the Church of Rome and have told it, and the best possible proof of this fact is the incidental testimony of the late Bishop himself. He well knew that the evils of the clerical seductions by means of the confessional, even since the reformation have been so great in European countries as to cause a scandal so wide spread as to endanger the interests of Papacy. He well knew that several popes in succession were compelled to issue bull after bull designed to rectify the evil. Moreover we have his own confession on the subject. He confesses in express terms that the confessional has been used as a means of priestly seduction, and he occupies seven pages of the third volume of his treatise on moral theology in stating the legislation that the existence of this practice has

rendered necessary in the Romish Church. These pages occur in *Tractatus XIX De Pœnitentia*, chap. X, sec. VI, entitled *De Crimine Solicitationis*, vol. iii, pp. 235-240.

At the commencement of his discussion of the priestly seduction by means of the confessional, he writes as follows. I translate from the Latin :—

SECTION VI. CONCERNING THE CRIME OF SEDUCTION.

“We scarcely dare to speak concerning that atrocious crime in which the office of hearing confession is perverted to ruin of souls by impious men under the influence of their lusts. Would that we could regard it as solely a conception of the mind, and as something invented by the enemies of the faith for the purpose of slander ! But it is not fit that we should be ignorant of the decrees which the Pontiffs have issued to defend the sacredness of this Sacrament.”*

Now Bishop Kenrick himself being a Judge, the crime of priestly seduction by means of the confessional is not a mere imaginary conception but an atrocious reality, it is not a slander of the enemies of the church but a historic truth, so notorious that it is vain to deny it.

So it is with regard to the legislation of popes on this subject ; no pope would have condescended into the particulars of all the various modes of priestly seduction, and detailed things so offensive and abominable, even the idea and the very suggestion of which tend to injure the priesthood, if the corrupt workings of the confessional had not brought

* Edward Beecher. *Papal Conspiracy Exposed*.

out the facts.

By the celibacy of the Roman Catholic Clergy they are led into the highest degree of temptation, and then by the confessional there is offered to them every variety of excitement, and of aid to prosecute the gratification of their excited desires.

I AM THE LORD THY GOD, THOU SHALT NOT HAVE STRANGE GODS BEFORE ME, &c., &c.

Under the head of this commandment the mission book asks, pp. 411, 412.

(2) "Have you sometimes betrayed the Catholic faith by saying that all religions are good, or that man may be saved in one as well as another? How many times?

(3) Have you read PROTESTANT BIBLES, tracts or other books on matters of religion circulated by heretics? Have you kept them in your house, or sold them, or given them to others to read? How many times? Have you joined in the worship of heretics, public or private? Have you gone to their churches? Have you listened to their preaching? How often?"

According to this Roman Catholics are COMPELLED to confess every time they go to a place of protestant worship, or when they have read Protestant Bibles or tracts, and even are forbidden to keep them in their houses. Now you see the reason why Roman Catholics refuse tracts offered them or to go to protestant churches. It is because they have to confess it under pain of mortal sin, and eternal damnation, for did they read a heretic Bible and willfully omit telling it

in confession they would, according to the teachings of the Church of Rome, be guilty of MORTAL SIN, and should they die with this sin un-confessed they are taught that their soul WOULD BE LOST IN HELL FOR ALL ETERNITY. Again in the "Mission Book" in the preparation it directs for a "General Confession," a parent has to ask himself this question in respect to his children. "Have you neglected to get them well instructed in their own religion? Have you sent them to heretical or godless schools to the danger of their faith?"

If you read carefully these questions you will find that the instruction alluded to is not a general one, but only in regard to the doctrines of the Church of Rome, and here I want to mention that a Roman Catholic Priest will tell a Protestant minister that the Church of Rome compels parents to instruct their children, the minister will believe that the priest refers to a general education, and it has been his intention that his words should convey this idea ; but his real meaning was, "instruction in the Roman Catholic faith." Now I hear some easy good natured protestant say, 'Yes but I know members of R. C. who are highly educated,' so you do my dear friends, but where did they receive their education? In a PAROCHIAL SCHOOL? or a R.C. convent where large sums of money were paid, and where their education was under the direction of R. C. sisters—who took EVERY precaution to give them as well as a finished general education, a finished religious instruction according to the teachings of the Church of Rome? When the Roman Catholics find that they cannot put down the free schools they will wait patiently us-

ing all the craft they possess to gain their ends—their priests will gladly accept a position on the school board, but they will never return the courtesy by asking a protestant minister to take a similar position in their Parochial schools, for to use the words of M. G. R. Segur in his “Plain talk on Protestantism” (a book which every protestant minister and christian worker would do well to read) he says on page 127 “It would be an insult to the catholic clergy to compare them to the pastors of protestant sects, AS PROTESTANTISM IS NO RELIGION, whatever they may say to the contrary; so its ministers have not the authority of Priesthood no matter how hard they may try to have its appearance,” and again on page 125 he says, “A Hertical minister is a man who takes upon himself the sinful charge of attacking in the name of the gospel the church of Jesus Christ, and spreading or maintaining error in the midst of men.” So that though a Priest of the Church of Rome may shake your hand very heartily, and ask you how your pastoral work is progressing, he looks on you as a Heretic, and if he is a true child of Holy Mother Church, there can be no real sympathy or respect for you as a Protestant Minister in his heart. But you will say, “How can a man calling himself a christian act so deceitfully?” It is because his church justifies him in doing so as you will read later.

What then is the real cause of their opposition to the free school system. It is because their strength lies in keeping the masses in ignorance; they dread the influences of education. The Roman Catholic clergy are looking forward

to the time when the catholic boys of to-day will be catholic men, having a vote, and that vote will be given for a Roman Catholic President, and the same men will fight sword in hand and with bitter hatred in their hearts towards heretics for the triumph of the only true faith, and the temporal power of the Pope of Rome which latter they are taught to believe is the Pope's by Divine right.

The true loyal Protestant citizen of the United States is a TRAITOR to his country, if he ever gives a vote that will place a Roman Catholic Priest on the school board, or give one cent of money towards building Parochial schools. The United States provides free schools that *all* may benefit by them whether Protestants or Catholics; if the church of Rome is not satisfied with them, let her provide schools for herself—and let her build them out of her *vast* wealth, she has hoarded up; already she owns hundreds of palatial buildings in this country—and the Holy Father has had wealth showered down upon him in honor of his jubilee. Why not spend some of it in building schools for the good of his children. I wish protestants would wake up to the fact that the church of Rome looks upon them as nothing better than Mahomedans or Pagans, and holds them in the highest ridicule.

On page 93 of "Plain talk on Protestantism" the author gives a quotation from Floremond de Remond's history of the 'Rise and Progress of Heresy,' he says, "Had ye ever seen a regiment of noble soldiers with serried ranks

marching under the lead of a cuirassed chief, and after them the musketeers in beautiful order, and then the arquebusiers with the rest of the troops, all keeping step to the measured beat of the drum ; and then had ye seen a swarm of monkeys trotting about the streets, carrying wooden swords, and shouldering long reeds, beating their music on a tin pan, and every mother's son among them giving orders to his comrade. Well, ye would then recognize in the first the order of the TRUE CHURCH, and in the latter, the disorders of those bastard churches which ape the true one."

When I was a Roman Catholic, I believed every word that I read in "Plain Talk."

What strengthens the influence of the confessional is the doctrine of

"INFALLIBILITY"

"or dogma divinely revealed from the beginning."

A Roman Catholic is taught to receive every doctrine taught by the church. Hon. R. W. Thompson, late Secretary of the Navy, says, "He who accepts papal infallibility, and with it the Ultramontane interpretation of the power of the pope over the world, and thinks by offending the pope he is offending God, will obey passively, unresistingly, unenquiringly. Such a man, whether priest or layman, high or low, is necessarily inimical to the government and political institutions of the United States, and with him his oath of allegiance is worth no more than the paper upon which it is written.

I know from experience that the true Roman Catholic obeys the will of the church first and that of the state after-

wards, and the confessional has a great influence over the Roman Catholics who hold official positions in the United States. When Paul III. excommunicated Henry VIII. and declared his throne forfeited, he claimed his right to do so in the following words :

* "Paul, Bishop, the servant of servants of Christ for perpetual memory :—

"We though unworthy being placed *over all nations*, and in the seat of justice and clemency of him so ordering it, who remaineth himself unmovable, does in His providence give to all things to move in an admirable order, and we also according to the prophecy of Jeremiah, saying, "Behold, I have set thee *over all nations*, and over all kingdoms, to root out and to pull down, and to destroy and to throw down, to build and to plant, having obtained supreme power over the kings of the whole earth and over all people," " Thus using a text in the Bible as his authority for claiming sovereignty over the kings of the whole earth. The bull is a very lengthy one, and after heaping curses and maledictions on the king, his followers and friends, he absolves from their oath of allegiance all his subjects. We give the pope's own words : "No one to obey King Henry on pain of Excommunication. And further yet, we do absolve and altogether set free from the said king and his accomplices, favourers, adherents, advisers and followers aforesaid however deputed, from their oath of fealty and their vassalage, and from all subject-

*The Excommunication can be seen entire in Bowers' "History of the Popes," vol. iii. pp. 475-81. Philadelphia, 1844.

ion towards the king and all others aforesaid, all the Magistrates, Judges, castellanies, wardens and officials whatsoever of King Henry himself and his kingdom, and all other his dominions, cities, lands, castles, villages, fortresses, forts, towns and any other his places ; as also universities, colleges, feudatories, vassals, subjects, cities, inhabitants, also denizens under actual obedience to the said king, as well secular persons as others, who by reason of any temporality recognize King Henry as their superior, and also ecclesiastical persons. Moreover commanding them, under pain of excommunication they wholly and altogether withdraw themselves from the obedience of the said King Henry, and of all his officials, judges and magistrates whatsoever, and that they do not recognize them as their superiors, nor obey their commands."

Now the Pope's hopes to regain temporal power are all centered in America. Father Hecker in 1870 said, "There is ere long to be a state religion in this country, and that state religion is to be Roman Catholic."

The Pope and his satellites have been working secretly but determinedly for years. Bishop Gilmore's words in his Lenten letter, dated March, 1873, have been carried out in many instances. The Bishop says: "Nationalities must be subordinate to religion, and we must learn we are catholics first and citizens afterwards." The Roman Catholic officials who rule the city of Boston to-day recognize first the Pope, next the State, and why do they do this? It is because they are taught that the pope is the sovereign of all nations and kings ; that his temporal power has been taken from him

by *Heretics*, and that it is the duty of every true child of the Holy Mother Church to aid in his restoration, to doubt this would be committing a mortal sin, for which their soul would be plunged into hell.

When we hear such words as the following put into the mouth of the Pope, from a man of Cardinal Manning's influence it is time for us to look around and realize our danger, (and here it is perhaps just as well to remind some who say the spirit of the R. C. Church to-day is not what it used to be in the middle ages, that Cardinal Manning is living in our time.) "I acknowledge no civil power, I am the subject of no prince, and I claim more than this, I claim to be the supreme judge and director of the conscience of men, of the peasant that tills the ground, of the Prince that sits on the throne, of the household that lives in the shade of privacy and of the legislator that makes the laws of the kingdom. I am the sole, last and supreme judge of what is right and wrong." He also says "Moreover we declare it to be necessary to salvation for every human creature to be subject to the Roman Pontiff." Now is it not only reasonable to suppose that where Roman Catholic Mayors, Aldermen, Judges and Legislators believe the words of the Pope, and which they are compelled to do as good Catholics, that they will use all their official influence to further the cause of (as they believe) their divinely appointed sovereign, therefore it becomes the duty of every true Protestant to rouse up and realize the dangers that threaten them, and to say, we will have Protestant mayors, Protestant aldermen,

Protestant judges, Protestant legislators ; we are not going to trust the liberty of our beautiful land into the hands of men who recognize the sovereignty of the Pope of Rome, who opposes our free institutions, would burn our Bibles, plunge our children into idolatry, put man between us and God, and place our pure wives and daughters under the influences of a corrupt confessional. Now we see the power and influence of Auricular Confession. Root out the confessional convents and monasteries, and the power of Rome would fall. Let the Roman Catholics have freedom to read God's word without the dread of Hell for all eternity being held over them as a penalty for so doing, and soon they would recognize Christ as the only Mediator. Let the R. C. clergy marry and there would be no more scandalous exposures. To fix the despotism on the people the confessional is used ; and by both of these together the priest is degraded, polluted and defiled, and at the same time often rendered cruel and hardened and fit for any deed of infamy which the system demands. I do not mean to include every priest in this statement, but only to develop the general law and tendency of the system. If we would thoroughly understand the full malignity, the diabolical power, and the intensity of the all-pervading poison of Romanism, let the full import of this statement be understood. It is needless to make any remarks on the importance of the clerical body, under the form of Christianity, they are the administrators of the whole system, they are diffused throughout the whole community ; they act upon every interest of life ; the family, the

school, the church, are constantly under their influence ; then most sacred secrets between husband and wife are known to them.

The Electric Review in speaking of the influence of the confessional says : "It is because the confessional has become the soul trap of Satan, and the well of all spiritual pollutions that the popular mind has revolted from the system throughout Germany, and will revolt finally from it everywhere." And now I ask, Shall America nourish a system of pollution which even catholic Europe, with all its degradation, rejects?

Before God and this nation, then, let this system be arraigned, charged and tried as the great corrupter of the clergy, and through them, of mankind. The Bishops who defend it, if ignorant, ought to be confronted with its past history ; if not ignorant, as is probably the case with all of them, then their criminal attempts to delude the American people ought to be exposed. On no subject did Lafayette (himself a catholic) feel more deeply than when he said : "American liberty can only be destroyed by the Popish clergy," and, says Rev. Cathcart in his 'Papal System,' "The confessional is the most odious system of espionage ever invented by cunning despots. It is the most flagitious outrage upon the rights of husbands and wives, parents and children the sinning and the sinned against, that ever shocked modesty, or ground trembling heads under its fatal heel. It is strongly believed to be the greatest incitement to vice that a holy God ever permitted, frightful examples of which are

on record.” * “It turns priests into odious receptacles for the accumulated stench and nastiness of all the foul corruptions of thousands, making them sons of the man of sin, ready hearers of the iniquities of whole communities.”

You may ask, “How are we to root out this evil? I answer—Protestants are *still* in the majority. Let then every protestant citizen of the United States rise up in a mass, and trusting to the God of all nations say, “**ROME SHALL NOT RULE OVER US!** We will free our land from these corruptions; we will help the superstitious, defenceless women who are immured in living tombs. We will break down the Idols of the Church of Rome, cast their relics to the four winds. **WE WILL HAVE OUR BIBLE, ONE MEDIATOR, AND ONE GOD!**

* Lorentes, History of the Inquisition, p. 130.

M. L. S.

